A DEFENCE OF THE TREATISE, CALLED, A TRYALL OF FAITH.

CONCERNING THE DOCTRINE OF IVSTIFICATION BY FAITH IN CHRIST, AS IT IS THERE DELIVERED.

By WILLIAM CHIBALD.

2. COR. 13. 8.

For wee can doe nothing against the Truth, but for the Truth.

LONDON,
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1623.

THE EPISTLE TO THE CHRISTIAN READER.

THE intent of my Booke lately printed, was a Tryall of faith, as appeares by the Title: But the euent of it in ſome, is onely a Tryall of my Book, as is euident by the ſequele.

It is tryed indeed, not at the ballance of the Sanctuary, with the weights of Reaſon and Iudgement, the hands of charitie and indifferency holding the Scales: but in the hot fire of indiſcreet zeale, paſſion and preiudice blowing the coales of Contention, with the bellowes of Ambition, as if there were a purpoſe wholly to waſte and conſume it. Yea, though it hath beene proued by a Refiner, and approued by a Maſter of the Mynt; yet (after all this) hath it

been weighed againe, and found too light (as they say) put to the touch and found but base; yea, it hath been nailed on some of the gates of the City for base coyne: (I meane) the doctrine therein deliverced concerning Iustification by Faith, hath been published to be heretical and blasphemous.

If the imputation had onely been an over-sight for want of Learning or Iudgement, the Author would have taken it, who hath no reason to brag of either; but it was of heresie & blasphemy. Or if it had beene charged on him by some Iesuite or Esaujte, a carnall Gospeller, he might have swallowed it: but it was by a Brother, in the sincere profession of Christianity, and the Ministery. Or if it had bin laid vnto his charge onely in a private house, he should haue digested it: but it was in publike. Or if in publike, indefinitely onely, the Auditors had beene warned to take heede of such a Doctrine where-soever they found it (supposing it to be dangerous) hee might haue borne it: but the Booke was

was nam'd, the page quoted, and the doctrine therein contained, charged as hath been ſaid.

Theſe things conſidered: The Author thought good to make this ſhort Apologie. Not for their ſatisfaction, who either have wittingly raiſed it, or wilfully receiued it, as if they deſerved it: Nor yet becauſe the Booke it ſelfe requires it, or the doctrine therein deliuered did ſtand in need thereof. For (hee thinkes) it is plaine and ſound enough: let it anſwer for it ſelfe: but becauſe the Author would be glad to giue all good ſatisfaction to any, who in ignorance or weakeneſſe doubt or are miſ-led, and the rather, becauſe ſome diſcreetly and peaceably minded have aduiſed it, for the further prevention of future miſ-conſtruction.

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A DEFENCE OF THE TREATISE CAL'D A TRYALL OF FAITH.

THE Author of the Book, called, *A Tryall of Faith*, is by ſome reputed and reported to have therein delivered the doctrine of Iuſtification by faith in Chriſts merits, vnſoundly.

The (ſuppoſed) vntruth muſt concerne either the nature of the Iuſtification attributed to Faith; or that worthy thing in Chriſt, for the merit whereof a ſinner is iuſtified: or the faith it ſelfe, whereby a ſinner layes hold on the merits of Chriſt for Iuſtification. For theſe are the termes of that do-

ctrine: & about theſe three points principally doe ſome Proteſtant Divines differ in their opinion and iudgement, and not about either the perſon that doth iuſtifie, which is God the Father; or the parties that are iuſtified, who are Sinners; or the perſon for whoſe ſake ſinners are iuſtified, which is IESVS CHRIST; or the end wherefore ſinners are iuſtified for Chriſts ſake; namely, the glory of Gods rich grace, and free mercy: the honour of his onely Sonne, and the euerlaſting happineſſe of the Elect.

The vntruth (if any there be in his Booke, concerning any, or all theſe three points) may eaſily be diſcerned, by comparing it with the truth of Gods Word, and the iudgement of the Church of *England* touching the ſame, which if he haue not contradicted, then cannot he be iuſtly charged to have in his book delivered the doctrine of iuſtification by faith in Chriſt, vnſoundly, much leſſe heretically (as they ſay) or blaſphemouſly.

That he hath not, in handling the three former points, cõtradicted the doctrine of the Scriptures, or of the Church of *England*, ſhal appeare in the particulars.

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The First Point.

THe firſt point is, concerning the nature of iuſtification, what it is, and wherein it doth conſiſt: namely, in forgiving a ſinner all his ſinnes, and in accompting him righteous by ſome meanes, *Act.* 10. 43. *Ro.* 3. 25. & 4. 3, 23, 24.

What iuſtification is.

With this agreeth the Booke of Articles, and the Booke of Homilies. For the booke of Articles ſaith, It is our being accoũted righteous before God: for the Title of the Article being *of the iuſtification of a man*, he addes in the beginning of the Article, in the very next words, *Wee are accounted righteous before God, onely for the merit of Jeſus Chriſt, &c.* And the Booke of Homilies, (to which by the Article we are referred for a further declaration thereof) ſaith, It conſiſts in forgiuenceſſe of ſinnes, in theſe words: *No man can be iuſtified & made righteous before God by his owne workes, &c. but every man of neceſsitie is conſtrained to ſeeke for another righteouſneſſe or iuſtification to bee received at Gods owne hands, that is to ſay, the forgiueneſſe of his ſinnes, &c.*

Articles agreed vpon by the Convocation 1562. Art. 11.

Sermon of Salvation. *part.* 1. *pag.* 1.

Booke of Canons 1571. Canon of Schoolemaſters.

This alſo the great Catechiſme authorized

rized to be taught in publike Schooles, doth affirme: where ſpeaking of the Elect that haue a iuſtifying faith, whereby they are iuſtified; he ſaith of them, that *they know that Chriſt (whom they truſt upon) appeaſing the wrath of his Father, their ſinnes ſhal never be imputed any more unto them, then if the ſame had never been committed, &c. and that they are perſwaded, &c. themſelues are accompted in the number and ſtate of the righteous; and that they are beloued of God, as if themſelues had fulfilled the Law.*

Nowels great Catechiſme in quarto 1577. *fol.* 23. *pag.* 1.

Theſe points or parts of iuſtification the Author hath not contradicted: For he hath affirmed the firſt, which is *forgiueneſſe of ſinnes*, Pag. 269. lyne 7,8,9. & 271. 5,6,7. & 326. 14. and the ſecond, which is *A ſinners being accompted as righteous, though in himſelfe he bee a ſinner.* pag. 199. line 11. & 272. l. 8. & 332. l. 1 Yea he ioynes them both together, pag. 176. l. 14. where (ſpeaking in the tenth line, that *ſinners ſhall be iuſtified by faith in Chriſt:*) hee addes by way of expoſition, in the 15. l. That *our ſinnes ſhal be forgiuen us, and we accepted as righteous in Gods ſight.*

How a ſinner comes thus to be pardoned, and accepted for righteous, or ac-

compted righteous, ſhall bee ſhewed afterwaed; onely here it is ſufficient I haue not contradicted the truth of the Word, nor the Doctrine of the Church of England, concerning this firſt point, of the nature of iuſtification, neither in theſe places quoted, nor in any other part of my Booke.

The Second Point.

THe ſecond particular point concerning Iuſtification (wherein haply though not iuſtly hee may bee charged with untruth) is concerning the merits of Chriſt, or concerning that worthy thing or things in him: for, and by the which, ſinners are iuſtified, pardoned, and accompted righteous; and that is *Chriſts obedience*, Rom. 5. 19. or his *righteouſnes*, Rom. 5. 1. 7. 2. Pet. 1. 1. which ſome Diuines haue diſtinguiſhed into his active and paſsive obedience, or into righteouſnes, which he performed to God in life and death, or into righteonſnes or obedience which hee did in fulfilling the Law, and in offering himſelfe a ſacrifice for vs, and in our ſtead: both which are in one word by them called, Chriſts merits.

For what worthy thing in Chriſt a ſinner is iuſtified.

With this truth of Gods Word agrees

grees the booke of Articles in the place before named: where speaking of our iustification, or being accompted righteous before God, hee saith, It is *onely for the merit of our Lord and Saviour Christ Jesus*; meaning the merits of his life and death, as is cleare by the exposition of the Homilie (to which the Article referres the Reader) where, in the former place quoted, speaking of Iustification, he saith, *Wee receiue it of Gods mercy, and Christs merits*: which merits, the Homilie distinguisheth into his merits in fulfilling the Law, and in shedding of his most precious bloud saying, *All the world beeing wrapped in sinne, by breaking the Law, God sent his onely Son our Saviour into the world, to fulfil the Law for vs, and by shedding of his most precious bloud, to make a sacrifice & satisfaction; or (as it may be called) amends to his Father for our sinnes, to asswage his wrath and indignatiō conceived against vs for the same.*

Sermon of Saluation. *part.1.page 1.*

Nowels Catechisme fol. 23.

The Catechisme also (formerly mentioned) consents hereunto: for speaking in the place and page formerly named, of the accompting sinners as righteous, he saith It is *by Christs fulfilling of the law abundantly for them*; & *by this his righteousnes in obseruing the Law of God.* And speaking

ſpeaking of their obtaining the pardon of their ſinnes through Chriſt, he ſaith, It *is by Chriſts appeaſing the wrath of his Father, by which their ſinne ſhall never bee imputed any more vnto them*: which in another place he attributes to *the ſweet ſacrifice of Chriſts death.* Fol. 23. a. Fol. 32. b. 30. a.

This the Author of the booke doth not gaine-ſay; becauſe he attributes the whole worke of our Iuſtification & Salvation generally *to Chriſts merits*, pag. 117. lin. 27. & 186. 9, 10. & 224. 7. More ſpecially and diſtinctly hee attributes it to his merits both actiue and paſsiue: as namely, where hee aſcribes the worke of our ſalvation *vnto Chriſts perfect obedience to all Gods ſecret and revealed will*, pag. 198. 9, 10. *to the merits of his death and obedience*, page 188. 5. & 199. 23. *to the merits of his righteouſnes and ſufferings*, pag. 199. 14. and *to the merits of his death and righteouſnes*, pag. 141. 26, 27. & 176. 17, 18. & 193. 1, 2. & 331. 29.

Indeed in thoſe places, moſt of them, he ſpeakes of faith in thoſe merits, and of his obedience and righteouſneſſe for our iuſtification: but he doth not ioyne faith with Chriſt for iuſtification; as if beleeving in Chriſt were of any or equal worth

worth, and worke in our iuſtification: but onely, becauſe the one is the meanes and inſtrument to bee partaker of the other, *Ioh.3.16. Rom.3.26.* and without the one, which is faith, none can bee partaker of the other, which is Chriſts merits to his iuſtification, *Mar.16.16. Ioh.3.36. Heb.11.6.*

The Third Point.

How we receiue iuſtification by Chriſts merits.

THe third and laſt point in the Doctrine of Iuſtification, is, how the merits of Chriſts active and paſsiue obedience or righteouſneſſe, are communicated to us for our iuſtification, or how we are iuſtified thereby. This the Scripture ſaith, is by faith in Chriſt, or by beleeuing in him, *Rom.3.22,26. Ioh.1.12.*

Article 11.

To this the booke of Articles agrees, where it ſaith, *Wee are accounted righteous before God, onely for the merit of our Lord and Saviour Ieſus Chriſt, by faith, and not for owne workes or deſervings,* and *that we are iuſtified by faith onely.*

Sermon of Salvation. *part.3.pag.2.*

With this conſents the booke of Homilies, which ſaith more plainly thus: *God, of his own mercy, through the only merits and deſeruings of his Sonne Ieſus Chriſt, doth iuſtifie vs. Neuertheleſſe, becauſe faith*

faith doth directly ſend vs to Chriſt, for remiſſion of our ſinnes: and that by faith given vs of God, wee imbrace the promiſe of Gods mercy, and of the remiſſion of our ſinnes (which thing, none other of our vertues, or workes properly doth) therefore the Scripture vſeth to ſay, that faith without workes doth iuſtifie.

Anſwerable to both theſe Teſtimonies ſaith, the Catechiſme:

Catech. fol. 23. a.

The true faith imbraceth the promiſes made concerning the mercy of God the Father, and the forgiveneſſe of ſinnes to the faithfull, through Ieſus Chriſt. And in another place afterward he ſaith, *that wee doe by faith (as it were) take ſtate and poſſeſſion of this iuſtification.* And in the ſame page a little above, *God gives vs the righteouſneſſe of Chriſt by faith in him, that for the ſame Chriſts righteouſneſſe, he ſo accepteth vs, as if it were our owne.*

Fol. 50.

Neither hath the Author in any part of his Book contradicted this Doctrine; for hee hath plainely affirmed, that *by faith we lay hold on Chriſt*, pa. 40 l. 6, 7. & 196. 26. that by it (*inſtrumentally*) *we receive Iuſtification and Salvation*, pag. 150. 6, 7. Yea, that by it, *as by a meanes, we obtaine life through Chriſts merits*, pa. 133. 24.

Yea,

Yea, hee doth likewise accord in his iudgement and writing, with those reverend Diuines, which hold, that therefore a sinner is made partaker of the merits of Christs righteousnesse actiue and passiue by faith; because faith apprehendeth and vnites him to Christ. Or as M. *Calvin* saith, in his Institutions. *Faith doth by no other meanes iustifie, but because it bringeth vs into the communion of the righteousnesse of* CHRIST: (For *by faith Christ is in him*, 2. Cor. 13. 5. *and dwels in him*, Ephes. 3. 27. and therefore must needs be united to him) and by this vnion with him as his Head and Stock, he being his member, and a branch of him, comes to partake of his merits, pag. 147. 18. to 28. 47. 23. compared with 48. 1. to the 7. line. & 57. 25. compared with 58. 11.

Calv. li. 3. c. 11. §. 20.

Catech. p. 50. a & 39. a. & 33. a.

If then the Author consent in opinion and iudgement, both with the Scriptures, and with the Doctrine of the Church of England in these three maine points, wherin it is most likely he might have dissented, then cannot hee be iustly charged, as he hath been, with unsoundnesse, in the doctrine of Iustification by faith; much lesse with *Socinian* heresie and blasphemie, except it can be proved that

that ſomewhere elſe in his booke hee hath delivered the ſame, from which that he is altogether free, ſhall yet bee further cleared, by anſwere to ſome obiections.

Obiection 1.

BVT the Author of the Booke ſaith; We are iuſtified by faith, and by the act of faith, which is beleeving in Chriſt, as if there were ſome power and worth in it to iuſtifie a ſinner.

He anſweres, Firſt, by acknowledging the words: Secondly, by iuſtifying them both, by Scripture, *Ephe.* 2.8. *Rom.* 5.1. and alſo by the doctrine of the Church of England, which, in the booke of Articles cals this, that *wee are iuſtified by faith onely: a moſt wholeſome Doctrine, and full of comfort.* And in the Booke of Homilies it ſaith thus, *After this wiſe to bee iuſtified onely by this true and lively faith in Chriſt, ſpeaketh all the Old Ancient Fathers, &c.* According to which is that in the Catechiſme, *God doth both by faith give us iuſtification, and by the ſame faith, alloweth and accepteth our workes.* Thirdly, he anſweres by denying the inference: for if it follow neceſſarily upon thoſe words of the Author, then muſt

Act. 13.39. *Rom.* 4.3.5.24.

Article 11.

Sermon of Salvation. *part.* 2. *pag.* 2. Catech. 52.b.

the Holy Ghoſt alſo be charged with it too; becauſe hee hath ſo ſpoken of faith.

All worthines to iuſtifie, is in Chriſt onely.

And that he himſelfe cannot be reaſonably underſtood ſo to meane, ſhall appeare thus. 1. Becauſe in opening the ſecond point, he hath aſcribed al the merit and worthineſſe of our Iuſtification vnto Ieſus Chriſt onely, and vnto his obedience and righteouſneſſe, as hath been ſhewed a little before. 2. Becauſe in many places of his Booke, he hath denyed any worthineſſe either to faith, or to the act of beleeving: to faith, as where he ſaith, *Faith iuſtifies vs not of merit, but of favour; not of it ſelfe, but by Gods appointment; not as it is in vs, but as it reſts on Chriſt*, pag. 197. 27, 28. And a little before, *As it is not the hand that layes on the plaiſter on a ſore, that cures and heales it, but the plaiſter it ſelfe, and the healing vertue that is in the plaiſter, laid on by the hand: ſo it is not faith, whereby wee lay hold on Chriſt, that cures and ſaves our ſoules: but Chriſt, who is laid hold on by the hand of faith, that cures vs*, p. 196. 21. And a little after: *Perſwade thy ſelf, that thou ſhalt not attain unto ſalvation by faith, for the worthineſſe of the grace it ſelfe, but of the obiect of the grace, which is Chriſt, who is the perſon in whoſe merit faith reſts, and*

No worthines in faith.

and truſts for ſalvation, pag. 201. 4. to 9.

He hath alſo denied all worthines to the act of faith, which is beleeving in Chriſt for our iuſtification; as where he ſaith: *This I have ſaid of the dignitie and neceſſitie of a ſaving faith above other graces, not to attribute to the act of faith, which is beleeving in Chriſt, any merit of Salvation*, p. 41. 14. 23. And afterward: *Thou muſt know, that the act of faith, which is beleeving or truſting to, or in Chriſt, doth not iuſtifie vs for any merit or vertue that is in it: but for the merit and worthines of the perſon, in who faith truſts, or in whom we truſt by faith, which is Ieſus Chriſt the Sonne of God and of the Virgin* Mary, *the onely proper and immediate obiect of our ſaving faith*: p. 196. 10. according to that of the Homily: *that we bee iuſtified freely by faith without workes, or that we be iuſtified by faith in Chriſt onely, is not that this our owne act to beleeve in Chriſt, or this our faith in Chriſt, which is within vs, doth iuſtifie vs, and deſerve our iuſtification: for that were to count our ſelves to bee iuſtified by ſome act or vertue that is within our ſelves.* 3. Becauſe hee hath fully and plainely ſhewed how we are iuſtified by faith; namely, and firſt, as a condition required on our

No worthineſſe in the act of beleeving.

Sermon of Salvation. *part. 2. p. vlt.*

How we are iuſtified by faith.

part, *to make vs perſons capable of ſalvation by Ieſus Chriſt*, p. 100. 16. & 176. 28. *and capable of Heaven through Gods mercifull promiſe*, 176. 19. *to make vs perſons to whom ſalvation belongs*, 170. 18. *to giue vs title to Chriſt, and all his benefits*, pag. 153. 11, 12. Secondly, *as a condition of the Goſpell required on our part inſtrumentally for receiving of ſalvation*, p. 150. 5. Thirdly, *as a hand to lay hold on Chriſt to cure vs*, pa. 197. 1. 196. 26. Fourthly, *as a meanes to obtaine life, by Chriſts name and merits*, pa. 133. 25.

And that this is his true meaning, may yet further appeare by theſe two particulars. Firſt, becauſe he ſaith, *Wee truſt in Chriſt for him to ſave our ſoules*, pa. 37. 29. and *to have righteouſneſſe by him*: pag. 71. 25. Secondly, becauſe hee ſaith, that *therefore faith in Chriſt, is the condition of the Goſpell, required on mans part to iuſtification; becauſe it (more then any other grace) doth moſt abaſe mans worthineſſe, to whom the Covenant is made, to the end he may goe out of himſelfe, and empty himſelfe wholly of all truſt and confidence in any meanes within himſelfe for ſalvation; and alſo, becauſe it doth moſt magnifie Gods free and rich mercy, and the worthineſſe and all-ſufficiencie of the death and*

and obedience of Ieſus Chriſt, in whom the Covenant is made, to the end they may honour him onely, by truſting to him ſo much the more confidently for ſalvation, p. 199. from 9. to 28. From which words, any reaſonable and charitable minded man would conclude, that the Author is farre from honouring faith, by attributing any worthineſſe to it, or frō diſ-honoring Chriſt, by diſparaging the worthineſſe of his righteouſneſſe, in the work of our iuſtification. For firſt, if a ſinner muſt empty himſelfe by faith, of all opinion of any worthineſſe, then of all opinion of any worthines in faith. Secondly, if he muſt go out of himſelfe for worthineſſe; then muſt hee not looke unto faith, for that is within himſelfe. Thirdly, if hee muſt truſt in Chriſt onely for iuſtification; then muſt hee not truſt to his faith for it.

Obiection. 2.

But the Author ſaith, that faith is our righteouſneſſe, p. 197. 20. *which ſeemes to affirme, that wee are iuſtified by ſome inherent righteouſneſſe, and by the righteouſneſſe of faith.*

It is not hereticall to ſay, that faith is our righteouſneſſe in ſome ſenſe.

He anſweres. Firſt, by acknowledging the words. Secondly, by warranting of them

Iustus autem ex fide sua viuet. Per mutuam fidem vestram simul & meam.

them (in his sense) both by Scripture, and the testimony of the learned. By Scripture thus: If faith, when it is wrought in vs, be our faith, as is plaine, *Abac.* 2. 4. *& Rom.* 1. 12. And the Holy Ghost speakes *of the righteousnes of faith*, Rom. 4. 11, 13. *of the righteousnes which is by faith:* Phil. 3. 9. and *of accounting faith for righteousnes*, Rom. 4. 3, 24. (as is evident by those places.) Then doth hee thinke it not to be vnsound, to call faith in Christ, our righteousnesse in some sense: as long as it is cleere, he doth not cal it our righteousnes in the same sense: meaning in the same vse, and to the same end, as Christ is our righteousnes. Secondly, the Holy Ghost makes a distinction of righteousnesse required on mans part, to make him capable of eternall life: the one of the Law: the other, of the Gospell, *Rom.* 10. 5, 6. the one of workes, and the other of Faith, *Rom.* 9. 30, 32. And these are two severall conditions, of two severall covenants. Now then, if the righteousnes of faith, be one of the members of this distinction; then may not faith in Christ be untruely in some sense called righteousnes; and our righteousnes, when it is in vs indeed; so long as it is plaine,

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hee meanes it is righteouſneſſe, inſtrumentally onely, to receive Chriſts righteouſneſſe, and the benefits of it, and no way meritoriouſly to procure it; for the worthineſſe of it ſelfe, as ſhall bee cleered by and by. Thirdly, the Holy Ghoſt ſaith, *The iuſt ſhal live by his faith*, Abacuc 2.4. and *Paul* liu'd *by faith in the Son of God*, Gal. 2.20. Therefore though it were granted to bee an improper ſpeech; yet is it not vnſound, hereticall and blaſphemous, to ſay that faith in Chriſt is our life, in ſome ſenſe, as long as he meanes, it is not the life of Chriſtians, efficiently, and meritoriouſly; for ſo Chriſt onely is, *Joh.* 14. 6. who *is the Way, the Truth, and the Life*: but inſtrumentally onely, as the meanes to make vs partakers of the life that is in Chriſt.

Laſtly, if faith in Chriſt doe iuſtifie vs in ſome ſenſe (as is confeſt by all Proteſtant Divines; elſe becauſe the Apoſtle would never have ſaid ſo) & that which doth iuſtifie vs in ſome ſenſe, may bee ſaid to bee our righteouſnes in the ſame ſenſe, without any hereſie, or blaſphemie; Then may faith in Chriſt bee our righteouſnes, inſtrumentally, and conditionally, as the hand to apprehend Chriſts righteouſneſſe, as well as faith

Ephes. 2.8. *Rom.* 5.1.

doth iuſtifie us conditionally, inſtrumentally, and as the hand to apprehend and lay hold vpon the righteouſneſſe of Chriſt, for our iuſtification by it. For that wch doth iuſtifie, is righteouſnes, as it doth iuſtifie: and that which is righteouſnes doth iuſtifie as it is righteouſnes.

By the teſtimonie of the learned likewiſe I wil warrant this ſaying, that faith in Chriſt is righteouſnes, or our righteouſnes, or the righteouſnes of Chriſtians. Firſt, *Luther* a learned and ſound Divine in the Doctrine of Iuſtification, who was farre from *Socinian* hereſie and blaſphemie, doth in his Commentarie on the Epiſtle to the *Galatians*, expounding theſe words ſpoken of *Abraham*, that his faith was counted for righteouſnes, ſay thus; *Let Chriſtians learne with all diligence to underſtand the Article of Chriſtian righteouſneſſe.* And a little after, *Chriſtian righteouſnes conſiſteth in theſe two things; in faith which giveth glory vnto God, and in Gods imputation.* And a little after, *There is no eſſential ſubſtance of righteouſneſſe in us, beſides that weake faith, or firſt fruits of faith, whereby wee begin to apprehend Chriſt.* And preſently after: *Therefore to apprehend that Son by faith, and with the heart to beleeve in him,*

Luther on the *Galatians* cha. 3. ver. 6.

giuen

giuen vnto vs, and for vs of God; causeth; that God doth accoũpt that faith, although it bee imperfect, for perfect righteousnes.

Secondly, *Philip Melanchthon* saith as much in his preface to his Commentary to the Epistle of *S. Paul* to the *Romanes*, where he hath these words, *Trust in the mercy of Christ, is by imputation, the fulfilling of the Law, and righteousnes.*

Melanchth. prologomena ad Rom.

Imputatiue.

The Author likewise of the publike Catechisme formerly named, saith in effect as much; where asking his Scholler, *What profit he got by faith in Christ?* he answeres him, and teacheth him that he gate *righteousnes before God, by which we are made heires of eternall life.*

Nowels Catech. pag. 50. 2 pag.

The same likewise doth M. *Fox* say, who was not a *Socinia*n Heretick: *Christ is only holy and iust: we are said to be iustified in him; not by reason of works, but by reason of Faith, which God imputes for righteousnes to all that beleeue in his name: and hence is it rightely called the righteousnes of faith; insomuch as Faith it selfe is righteousnes, by which wee are presented (or set) righteous before God.*

Foxus de Christo gratis iustificate, pag. 201.

And *Chrysostome* in his Cõmentary on the Epistle to the *Galatians*, Chap. 3. ver. 6. speaking of *Abrahams* faith, which

Chrisost. ad Galat. Chap. 3. ver. 6

which there the Apoſtle ſaith, was accompted for righteouſnes, hath theſe words: *His faith was ſufficient unto him for righteouſnes.*

ἀλλ' ἤρκεσεν ἡ πίστις δικαιοσύνην αὐτῷ.

Thirdly, he anſweres, by denying the inference that is made thereupon, as being vnreaſonable: 1. becauſe he affirmes, that *They are deceived, who thinke that Faith doth iuſtifie as a part of inherent righteouſnes*, pag. 200. 15. Secondly, becauſe he ſaith, that *Faith doth not iuſtifie us, as it is in us*, but as it reſts on Chriſt, pag. 198. 1. Thirdly, becauſe he ſaith, that *By faith we ſhall not be pronounced to be iuſt in our ſelves formally and properly: for ſo they onely are that never broke Gods Law, as all iuſtified ſinners ſtill doe*, Iam. 3. 2. Fourthly, becauſe hee expounds himſelfe in the very next words, how he meanes it is our righteouſnes, where hee ſaith, *God will accept of our faith in Chriſts righteouſneſſe and death, inſtead of the righteouſnes of the Law, and that we ſhall by faith in Chriſt, be as capable of eternall life, as if wee had actually in our owne perſons, and fully kept the whole Law*, pag. 197. 21. to 30. For (ſaith hee) *God will accept of this on our part, inſtead of the righteouſnes of the Law*, p. 198. 7, 8, 9. By which words he doth

doth not meane, as the *Socinians* do (with which they are charged in the Synode of *Dort*, that *God, the exaction of perfect legall obedience being abrogated, reputes faith it selfe, and the imperfect obedience of faith, for perfect obedience of the Law, and graciously thinkes it worthy of the reward of eternal life.*) By wch they would ſubſtitute in the place of iuſtification by many workes, namely, of the Law, a iuſtification of one work, namely, faith: and that not as by a worke onely apprehending and receiving ſalvation: but procuring, impetrating, and in ſome ſort meritoriouſly effecting it. But the Author meanes, that faith in Chriſt, is onely an inſtrument to receive iuſtification, which euery way is purchaſed and procured by the righteouſnes of Chriſt onely. Nor that it is all the righteouſnes which God accepts to our ſalvation; for then Chriſts righteouſnes ſhould be excluded, which in many places of his booke, hee makes the meritorious cauſe, as hath been ſhewed in handling the ſecond point: but that faith in Chriſt is accepted on our part, as being all that God requires at our hands vnto it, in the act of iuſtification. Nor that by our Sauiour Chriſts merits, faith is made to be

Synode of *Dort*, c. 2. de redemp. reiect. err. 4.

Curſed is euery one that continueth not in all things. *Gal.* 3. 10.

be our righteouſnes, or accepted for our Rrighteouſnes: but it is meerely by the ordinance of God, required on our part, as an inſtrument apprehending that we may be made righteous, by the merits of Chriſt onely, without any worthineſſe of faith in it ſelfe, either by the ordinance of God, or by the foreſaid merits of our Lord and Sauiour Ieſus Chriſt: I ſay (on our part) according to that of the Homily. Paul *declareth nothing, on the behalfe of man; but onely a true and lively faith, which nevertheleſſe is the gift of God, and not mans onely worke without God:* and *yet that faith doth not ſhut out Repentance, Hope, Love, Dread, and the feare of God to be ioyned with faith in every man that is iuſtified: but is ſhutteth them out from the office of iuſtifying; ſo that although they bee altogether preſent in him that is iuſtified, yet they iuſtifie not altogether.*

Sermon of Salvation. p.1. towards the end.

OBIECTION. 3.

BVt there is not a word in all his Book of the imputation of Chriſts righteouſnes unto vs for our iuſtification.

Sol. He anſwers. Firſt, that he wrote not a Treatiſe of Iuſtification, but of the tryal of a iuſtifying faith; therefore could it not bee expected hee ſhould ſpeake of every

every point that concernes iuſtification. Secondly, by this obiection, hee meanes, that becauſe the Author doth not ſpeake of the imputation of Chriſts righteouſneſſe, therefore hee denies it: which how poore a reaſon it is, needs no further declaration. Thirdly, if hee meane the Author doth not ſay ſo in plaine words, that wee are iuſtified by Chriſts righteouſnes imputed; no more doth the holy Ghoſt any where in Scripture, in ſo many expreſſe words ſay ſo.

Fourthly, what though hee hath not ſaid ſo in expreſſe words? yet if in ſenſe and ſubſtance, hee acknowledgeth the imputation of Chriſts rightcouſnes to our iuſtification, it is enough. For neither the booke of Articles, nor the book of Homilies, in the third Sermon of Salvation, (which containe the Doctrine of Iuſtification) doe any where ſay that we are iuſtified by the imputation of Chriſts righteouſnes in ſo many words: but ſay, that which is equivalent, and in effect as much. Indeed, the firſt part of the Sermon of Salvation ſaith, that *By the doctrine of Saint* Paul, *three things muſt goe together in our iuſtification. Vpon Gods part, his great mercie and grace; vpon Chriſts part, iuſtice; that*

Sermon of Saluation. part. 1. page 3.

that is, ſatisfaction of Gods iuſtice, or the price of our Redemption, by the offering of his body, and ſhedding of his bloud, with fulfilling of the Law perfectly, and thorowly; and vpon our part, trve and lively faith in the merits of Ieſus Chriſt. Here is no expreſſe mention of imputing Chriſts righteouſnes. Indeed, at the end of the ſame Homily it is ſaid; that *Chriſt is now the righteouſnes of all them that truely beleeve in him. Hee for them paid the ranſome by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every trve Chriſtian may be called a fulfiller of the Law; for as much as that which their infirmity lacked, Chriſts iuſtice hath ſupplyed.* Here is mention of Chriſts righteouſnes, in fulfilling the Law, and dying for vs, & that in Chriſt a trve Beleever may bee called a fulfiller of the Law. He ſaith not hee is ſo properly and formally, but that he may be ſo called, that is, accepted and accounted ſo. For ſo the 11. Article formerly mentioned, doth expound it, where it ſaith, *Wee are accounted righteous before God, onely for the merit of our Lord and Saviour Ieſus Chriſt, &c.* (that is) they are ſo imputed to vs, that they are accounted ours; and they are ſo accounted

ted ours, that wee ſhall have as much benefit by them to our iuſtification, as if our ſelues had ſuffered and done them.

And with this ſence of the imputation of Chriſts righteouſnes, agrees the publike Catichiſme formerly mentioned, which ſaith, *Though ſinners themſelves haue not ſatisfied the Law, and their duty toward God and man: yet beleeve they that Chriſt, with his moſt full obſerving of the Law, hath abundãtly ſatisfied God for thẽ: and are perſwaded, that by this his righteouſnes and obſeruing of the Law of God, themſelues are accompted in the number and ſtate of the righteous, even as if themſelves had fulfilled the Law.* And againe, pag. 40. Both of theſe (that is to ſay, the death, reſurrection and aſcenſion of Chriſt) *and of the other doings of Chriſt, wee take two kinds of profit; the one, That whatſoever things hee hath done, hee hath done them all for our benefit, even ſo farre, as that they be as much our owne (ſo that with ſtedfaſt and lively faith wee cleave unto them) as if we our ſelues had done thẽ.* And againe, *Wee muſt flee to the mercy of God, whereby hee freely embraceth us with loue and good-will in Chriſt, without any our deſeruing, or reſpect of workes; both forgiving us our ſinnes, and ſo giving*

Nowels Catechiſme pag. 23. (a)

pag. 40. (a)

pag. 50. (a)

us

us the righteousnes of Christ by faith in him, that for the same Christs righteousnes, hee so accepteth us, as if it were our owne. Agreeable to this, is the Argumēt of M. *Fox.*

Foxus de Christo gratis iustificāte.

Whatsoever Christ did for us, is ours (by faith) as if it had bin done by our selues.

But CHRIST *fulfilleth all righteousnes for us:*

Therefore all Christs righteousnes by faith is ours, as if it had bin fulfilled by our selues.

And what lesse (I pray you) doth the Author say in his Booke, where in one place hee hath these words? *Though we bee sinners in our selues, yet shall we bee iustified by faith in Christ: not that we shall be pronoūced to be iust formally and properly (for so they only are that neuer broke Gods Law, as all iustified sinners still do) but that our sins shal be forgiven us, and we accepted as righteous in Gods sight, by faith in the death and righteousnes of Christ, and shall hereby bee as capable of heauen, through Gods mercifull promise, and Christs precious merits, as if wee had never sinned.* And againe, *God will accept of our faith in Christs righteousnes and death, in stead of the righteousnes of the Law, and that we shall, by faith in Christ, bee*

Tryall of Faith, pag. 176. 9.

be as capable of eternall life, as if we had in our owne persons actually and fully kept the whole Law, and had neuer sinned. Neither let any man be troubled, that I attribute them to faith in Christ, seeing I attribute them to it, onely as a Condition or instrument required on our part, to make vs partakers of Iustification by them: which also the Booke of Homilies, and the Catechisme doth, as is easie to bee discerned by him that will peruse them. pag. 197. &c.

And that it may appeare, he doth in substance acknowledge the imputation of Christs righteousnes to our iustification, he saith further: Hee that often speakes of the obedience and righteousnes of Christ, as well as of his death and sufferings, as the meritorious cause of our iustification (as hath bin shewed in opening and clearing the second Point) I see that saith wee are made members of Christs mysticall body by faith; and that wee are vnited and ingrafted into Christ by faith (as hath been declared in handling the third) must needs be thought to hold, that by this vnion with Christ by faith, and being engrafted into him by beleeving in him; wee communicate (as members and branches) of his spirituall life, merits and

righteousnes, to our iustification: for as the members of the naturall body, communicate of the life that is in the head, by their vnion with it; and the branches of a tree partake of the life that is in the roote, by being ingrafted into it: so doe the members of Christ (the faithfull) communicate of the righousnes of Iesus Christ, actiue & passive, by their vnion with him by faith, *Eph.* 1. 22. 1. *Cor.* 12. 27. With which agree the words of Master *Calvin*: *I grant that we want this incomparable benefit (meaning of Christs righteousnes & iustification therby) til Christ be made ours: therefore we set that conioyning of the head & the mẽbers, the dwelling of Christ in our hearts (meaning by faith,* Eph. 3. 27.*) and that mysticall vnion in the highest degree; that Christ being made ours, may make us partakers of the gifts wherewith he is indued. Therefore we doe not behold him a farre off out of our selves, that righteousnes may be imputed to vs, but because we haue put on him, and are grafted into his body. Finally, because hee hath vouchsafed to make us one with him: therefore wee glory that we haue a fellowship of righteousnes with him.*

Calv. Institut. lib. 3. Ca. 11. §. 10.

Indeed hee doth not meane, that the merits

merits of Christ in his death and obedience to the Law, are so made ours, that we haue personally done and suffered whatsoeuer the Lord Iesus hath done and suffered for our iustification.

M. *Perkins* denyes it, saying,

The same righteousnes that is in Christ, is ours, but not in the same manner or measure: for Christ hath it by merit and action of himselfe; but we haue it onely by mercy & imputation: it is in Christ as the roote and fountaine; in us, by reception and application.

Perkins Ser. on the Mount, Math. 5. 20.

Yea the Author saith further, that such an vnion takes away Imputation: for if the actions and sufferings of Christ be truely & indeed mine, in respect, not onely of the benefit, but also of the formality of them; what place is there left for imputation, which either accounts that to be mine, which indeed is none of mine; or takes it to be such, as indeed it is not? But this he doth truely with all his heart acknowledge, that the merit of them is imputed to vs for our benefit: and that so much of his righteousnes is imputed to vs that we shall as verily be iustified thereby, as if in our own persons we had done and suffered those things, as hath been shewed before.

OBIECTION 4.

BVt he saith, that *Trusting in Christ, is accepted of God vnto iustification, of all that performe it truely*, pa. 108. 1, 2.

Sol. Hee answeres, confessing the words; but withall, by professing, that it is accepted onely at our hands (as hee hath expounded himselfe, *pag.* 198. 7. 8.) for it is accepted to our iustification, onely as it is required; and it is required onely at our hands: and it is required at our hands, onely as a Condition, instrument, or hand to lay hold vpon, receive and apply to our selues, our iustification by Christs righteousnes.

Indeed, they which vrge this against the Author, would make the world beleeve that hee meaneth that faith is accepted of God to our iustification formally & properly, *ratione operis*, as if it were our formall and proper righteousnes, whereby wee must stand righteous before God: but that hath bin expressely denied, *p.* 200. 11, 12. the words have beene cited before, and we are onely accounted as righteous in Gods sight by it, *p.* 531. 30. that is, God deales with vs, in bestowing heaven vpon vs, for the worthines of Christs righteousnes imputed to vs, and apprehended by faith, as if we were

& 176. 11, 12.

were righteous indeed, primarily, properly, and inherently in our ſelves.

OBIECTION. 5.

BVt he ſaith wee are iuſtified by faith in Chriſt, as it is a duty, therefore as it is in vs; and conſequently as it is a worke of Obedience.

Sol. This indeed was the place of the book mainely obiected againſt the Author, at a conference (intended by ſome learned Divines, for pacification; but not ſucceeding according to intent) at which time it was affirmed by thoſe Divines, that taking theſe words alone by themſelves, (without conſidering other parts of the booke) they might receive a ſiniſter conſtruction: but by comparing them with the ſcope of the matter in which they are vſed, and with divers other places of the ſame booke, as alſo with his own interpretation, which he then made (*of which by and by*) thoſe Divines (I ſay) affirmed, that they could not admit of ſuch a meaning: & therefore both of them in the preſence of him that made the obiection, cleered the Author and his Book from the imputation.

For further anſwere vnto which obiection,

iection, the Author ſaith, that hee can warrant that ſaying of his Booke two wayes. Firſt, by the Synode of *Dort*, which in effect ſaith as much, where it affirmes, *that we are iuſtified before God, and ſaved by faith, in as much as it apprehends the merits of Chriſt*. Whence I gather, that if faith iuſtifies vs, as it apprehends Chriſts merits, and the apprehending of Chriſts merits be a duty (as is plain, be it is commanded, 1. *Ioh.* 3. 23) then muſt faith iuſtifie vs as a duty, not by the working wherof we can deſerve any thing at Gods hands; but as a thing to bee performed by vs, that wee may have iuſtification by Chriſt, and be partakers of Chriſts righteouſneſſe.

It is true, the Apoſtle excludes all the works of the Law, from being any condition on our part, to make vs capable of Salvation: but hee doth not exclude the worke of faith commanded in the Goſpell, from beeing a condition required on our part to iuſtification: for it commands the ſame, ſaying, *This is the worke of God, that ye beleeue in him whom he hath ſent*, Ioh. 6. 29. It is trve alſo, that the Goſpell excludes from iuſtification all merit of the duty of beleeving in Chriſt, or of the worke of faith: but the holy

holy Ghoſt excluding it from iuſtification, in that ſenſe doth not therefore exclude it from iuſtification, in any, or every ſenſe, viz. as an inſtrument, hand or condition, to make vs perſons capable of ſalvation, and to receive iuſtification by Chriſts merits; in which ſenſe onely it iuſtifyeth vs. *Calv. Inſtit. li. 3. c. 11. §. 20.*

Secondly, he anſweres by warranting the words excepted againſt, by the ſcope and drift of them, which is to prove, that wee are not iuſtified by a fruit of faith, which is a comfort, namely aſſurance of ſalvation: but by the act of beleeving, which is a duty commanded, 1. Ioh. 3. 23. For hee doth not in that place ſay ſimply and abſolutely, that we are iuſtified by faith, as it is a duty; but in reſpect onely, and by way of oppoſition, not to the obiect of faith, which is Chriſt: but to the effect of it, which is a comfort, even aſſurance of ſalvation. For hee conſiders iuſtifying faith two wayes, either in its owne immediate act, which is apprehending Chriſt, and which in nature goes before iuſtification, or is preſent in and to the ſame. Or els he conſiders it in the conſequent and effect of it, which is aſſurance of ſalvation following iuſtification. So that the

queſtion onely there being, not whether we be iuſtified by Chriſt, or by faith; but whether the formall act of apprehending Chriſt doe iuſtifievs, or the effect and comfort iſſuing from it: he ſaying, that in the firſt reſpect onely it iuſtifies vs, namely, as it actually apprehends Chriſts righteouſneſſe (which is a duty,) and in the ſecond reſpect denying that faith iuſtifies vs, namely, as it brings aſſurance of ſalvation to vs, (which is the greateſt comfort in the world) there is no reaſon any man ſhould imagine, that hee meant that ſinners are iuſtified by faith, as it is a duty, that is, any way meritoriouſly deſeruing, or procuring our iuſtification; but as an inſtrument or hand to receive it, in which reſpect it is a duty. Not that faith is required, or accepted to preſent vs righteous before God; but as the inſtrument to make vs partakers of Chriſts righteouſnes, by which alone we are preſented righteous, and ſo accepted in his preſence.

Non inhæſivè & abſolutè, ſed obiectivè, & relativè.

For as if ſpeaking of ſome excellent potion, that hath two excellent vertues for the good of the body; namely, the expelling of malignant humours; and the cheering and reviuing of the ſpirits,

I ſhould ſay, The potion recouers the health of the body, not as it reuiues the ſpirits, but as it expels the euill and malignant humours that hurt it: So ſpeaking of iuſtifying faith, that it hath two ſoueraigne vertues; the one of apprehending Chriſts righteouſnes, for our iuſtification thereby; and the other, of comforting the cõſcience by peace with God, *Rom.* 5. 1. I ſay, it doth not iuſtifie vs, as it comforts our conſciences with the aſſurance of ſalvation: but as it apprehends and truſts vnto the merits of Chriſts righteouſneſſe, for our iuſtification.

OBIECTION. 6.

BVt he holds that Chriſt merited by his death and righteouſnes; that faith ſhould be our righteouſnes, and iuſtifie vs.

Sol. He anſwereth: Indeed ſo he hath been charged publikely; but no man euer heard the Author ſay ſo. Nay, he proteſteth (by calling God to witneſſe) that he never ſaid, wrote, or thought any ſuch thing; And that hee doth in iudgement and affection deteſt the opinion, as hee doth the Popiſh opinion, that our works *dy'd in Chriſts bloud*, doe merit heauen: and he doth deteſt it without any equiuocation, or mentall reſervation whatſoeuer.

Opera tincta Sanguine Chriſti.

ſoeuer. For he never imagined that any man (meerely man) could ever be preſented, and ſtand righteous before God, either by the habit of faith, or by the act of it, which is beleeving in Chriſt; or that it could bee his formall righteouſnes: but alwayes beleeved and taught, that onely by the actiue and paſsiue obedience of Chriſt, apprehended by faith, hee ſhall ſtand truely righteous before God, and that we are iuſtified by faith in Chriſt, onely as by a condition or inſtrument required on our part, to apprehend and apply the merits of Chriſts righteouſnes, to bee iuſtified by them onely.

That theſe things are ſo, ſhall (I truſt) evidently appeare to any one, that with diligence will compare things together; and that (beeing ſo) the Author hath therefore beene wronged by an heauy imputation, will (I hope) be as clearely diſcerned by every one, that without preiudice will take things as indeed they are.

How the Authors booke hath needed this Tryall, or deſerved this cenſure, hee leaves the iudicious Chriſtian Reader to determine. In the meane time he hopes, that this his Defence, will give ſatisfaction

faction to any reaſonable man whatſoeuer in the Church of *England*; becauſe (he thinkes) it would bee ſufficient for him, in any Conſiſtory or Convocation, Synode or Councell in the world. As for thoſe that are froward and vnreaſonable, he cares not for their ſatisfaction, but leaves them to abound in their own ſenſe.

It will here haply bee expected, that I ſhould likewiſe ſay ſomewhat, touching the further proving and explaining of that other point of my booke, that concernes the precedency of Repentance vnto faith in Chriſt, againſt which alſo many take exception.

To prove the point further, is needleſſe, till my Arguments bee anſwered, and better reaſons given to the contrarie: the rather, becauſe I expect an anſwere from a learned godly Brother, which when I ſhal have peruſed (I truſt) the Lord will either give mee abilitie to defend the truth, or humilitie to recant the errour in that point.

To explaine it likewiſe will bee as booteleſſe: the ſtate of the queſtion being ſo plainely laid downe in my booke, p. 230. 232, 233. and alſo 289. 290, 291. onely I will ſay a word touching my

my intendment in that Diſputation, which was neither to confront (God knowes) or diſparage any learned man living or dead, that hath beene of the contrary opinion; or to determine, that Repentance is, hath been, and euer will be wrought, in all men, euer in time, before faith in Chriſt.

I ſhall not need to ſay much in the firſt, becauſe (I hope) my converſation will cleere mee of ſuch groſſe pride and preſumption.

For the ſecond, I pray it may bee conſidered and beleeved, and that I never held any ſuch opinion. The Thiefe on the Croſſe, and the Iaylor in the *Acts*, with many other have taught mee, that God hath wrought all ſaving grace in ſome, at one and the ſame time, and therefore when he pleaſeth, he may doe ſo now.

That my purpoſe was not preciſely to determine, that abſolutely, and in all men, and at all times, repentance is wrought before faith in Chriſt, may appeare by my booke. Where ſpeaking of the ordinarie manner, and order of preparing men to beleeve in Chriſt, which partly ſet done by the beginning of Repentance, in them he ſaith thus:

Pag. 228. 20. 229. l. 5.

Neither

Neither will I so eagerly contend about the order of this preparation, as to goe about absolutely to determine, that this grace is alwayes wrought in the first place, and that in the second, in every Christian; nor yet to dispute and decide, whether or no, they bee all wrought at one instant time, in every particular man and woman alwayes: but I am of opiniō, that they are al wrought in men in some kind or other, in one measure and degree or other, before they can, or will be fit and able to trust in Christ for salvation; and that most vsually they are wrought in them, in that manner as I haue said.

And that my maine scope in all that Discourse was, not so much to set down the order of working Repentance and Faith, either in nature, or time, as this, that sinners cannot warrantably beleeve in Christ, till they have repented, may appeare: First, by the summe of the state of the question, which is propounded in these words. *Before sinners can truely trust in Christ for salvation, or with any confidence crave pardon of their sinnes by Christ, they must begin truely to resolve, and purpose in their hearts, to leave their former euill courses, and to leade a new life.* Pa. 233. 3. to 10

2. By the vse I make of the point against carnall

carnall Gospellers, who presume of their salvation, when they haue no purpose of returning to God, 292. 14, 15. of whom I say, that *they are not fit to goe to Christ, nor to trust to him for salvation*, pa. 227. 17. *they may not perswade themselves they have a saving faith*, 233. 22. *they may be convinced not to have a saving faith*, 234. 19. which no reasonable man, I thinke can deny.

For as I doe not hold, 1. either that repentance is wrought in men before a beliefe of the Gospell: but onely before faith in Christ: 2. Or that the repentance or amendment of life, is wrought before faith in Christ: but only the repentance of the heart, which is a rrve purpose of leaving our former evill lives, & serving God better: 3. Or that the repentance of the heart is perfected: but onely that it is begunne: 4. Or that this repentance begunne before faith in Christ, is acceptable to salvation: but onely that it is acceptable, as it is commanded and commended, for a preparation to faith in Christ: (as I do not hold these things, as may further appeare in the state of the Question set downe in my booke) so neither doe I contend whether hath the precedency, this, or that

that; Faith, or Repentance; ſo it be proved, and granted, that whereſoever true Repentance is, there is alſo true Faith in Ieſus Chriſt.

Indeed, I often ſay, that Repentance is begun before faith in Chriſt; & the word *Before*, doth often ſignifie precedencie in time; but not alwayes. For ſometime it ſignifies precedency in nature. And what if I ſhould acknowledge (which out of my booke none can directly conclude, as ſhall appeare, God willing, vpon iuſt occaſion hereafter) that I meant, that even in time, as well as in nature, Repentance ordinarily in theſe dayes, (though not alwayes in every particular man) is wrought before faith in Chriſt: why may I not be borne withall in ſaying ſo, as many are, for writing that it is wrought after it, both in nature and time? There is as much truth in the one, as in the other, if it can bee proved that they are alwayes, and in all men, wrought at one inſtant time (of which yet I never ſaw any good proofe) and there ſeemes leſſe harme and inconvenience to follow on my opinion, then theirs; in that, mine keepes men from preſumption of ſalvation, before they have any good cauſe or warrant for it; and

and theirs seemes to incourage to it.

Whatsoever I have written, or meant, this is my resolution now, and alwayes was (the Lord knows) That if any man, at any time, by any one reason, soundly grounded on the Word, can prove, that Repentance (as I take it for a true purpose of the heart to leave our former evill lives, & to leade a new) is wrought in all men, at the same instant time that faith in Christ is. Or that the Spirit of God doth incite all men vnto the act of repenting, after the act of beleeving in Christ, either in nature, or time: I must and will give glory to God, by acknowledging and amending my errour. In the meane time the Christian Reader (I hope) will iudge charitably of mee and my opinion in that point, by my intendment; will give me leave to keepe possession of mine owne, till I bee evicted by the plea of a better Title, and bee content, that of this matter as yet I say no more, because as yet I see no more.

FINIS.

Pag. 7. line. 12. put out & 214. 7. & l 26. put out *and*. p. 11. l. 12. at the end of the obiect. adde *pag.* 200. 12. 176. 10. p. 17. l. 22. for *els because*, read *and because els*. p. 20. l. 15. adde *pag.* 176. *l.* 11.